

< The assembly of al... :

Al Harith, son of Hammam
related :

I journeyed to Damietta in year of
much coming and going,
And in those days i was glanced
after for my affluence, desired in
friendship ,
I trained the bordered robes of
wealth and looked upon the
features of joy
And I was travelling with
companions who had broken the
staff of dissension, who were
suckled on the milk flows of
concord,
So that they showed like the

teeth of a comb in uniformity,
and like one soul in agreement
of desires;
But we coursed on withal apace,
and not one of us but had
saddled a fleet she camel
And if we alighted at a station
or went aside to a spring,
we snatched the halt
and lengthened not the staying.
Now it happened that we were
urging our camels on a night
youthful in prime, ravenlocked of
complexion

< مقامات الحريري :

أخبر الحارث بن همام
قال: طعنت إلى دمياط،
عام هياط ومياط؛
وأنا يومئذ مرموق الرّخاء،
موموق الإخاء،
أسحب مطارف الثّراء،
وأجتلي معارف السّراء.
فرافقت صحبا قد شقّوا عصا
الشّقاق،
وارتضعوا أفاويق الوفاق؛
حتّى لاحوا كأسنان المشط في
الاستواء،

وكالتّفس الواحدة في التّمام
الأهواء.

وكُنّا مع ذلك نسيّر النّجاء.
ولا نرّحل إلا كلّ هَوْجاء.
وإذا نرّلنا منزلاً.
أو ورّدنا مَنهلاً.
اختلّسنا اللّبث.
ولم نُطل المُكثّ.

فعنّ لنا إغمال الرّكاب. في ليلةٍ
فَتِيّة السّباب. غُدافية الإهاب.

< The assembly of al... :

And we journeyed until the night
season had put off its prime,
and the morning had wiped away
the dye of the dark ;

But when we wearied of the march
and inclined to drowsiness,

we came upon a ground with
dewmoistened hillocks,
and a faint east breeze
And we chose it as a resting place
for the white camels,
an abode for the night halt.

Now when the caravan had
descended there,
and the groan and the roar of the
beasts were still,

I heard a loud voiced man say to his
talk fellow in the camp, " What is
the rule of thy conduct with thy
people and neighbours ?

The other answered, I am duteous
to my neighbour though he wrong

me ,
and give my fellowship even to the
violent;
and bear with a partner though he
disorder my affairs
and love my friend even though he
drench me with a tepid draught;

< مقامات الحريري :

فَأَسْرَيْنَا إِلَى أَنْ تَضَا اللَّيْلُ شَبَابَهُ.
وَسَلَّتِ الصَّبْحُ خِضَابَهُ.
فَحِينَ مَلَلْنَا السَّرَى.
وَمَلْنَا إِلَى الْكَرَى.
صَادَفْنَا أَرْضاً مُخْضَلَّةَ الرُّبَا.
مُعْتَلَّةَ الصَّبَا.
فَتَخَيَّرْنَا هَئِذَا مَنَاخاً لِلْعَيْسِ.
وَمَحْطاً لِلتَّعْرِيسِ.
فَلَمَّا حَلَّهَا الْخَلِيطُ.
وَهَذَا بِهَا الْأُطَيْطُ وَالْقَطِيطُ.
سَمِعْتُ صَيِّتاً مِنَ الرِّجَالِ يَقُولُ

لَسْمِيرِهِ فِي الرِّحَالِ:

كَيْفَ حُكْمُ سِيرَتِكَ. مَعَ جَيْلِكَ
وَجِيرَتِكَ؟

فَقَالَ:

أَزْعَى الْجَارِ. وَلَوْ جَارِ.
وَأَبْذُلُ الْوِصَالِ. لَمَنْ صَالِ.
وَأَحْتَمِلُ الْخَلِيطِ. وَلَوْ أَبْدَى
التَّخْلِيطِ.
وَأَوْدُ الْحَمِيمِ. وَلَوْ جَزَعَنِي
الْحَمِيمِ.

and prefer my well wisher above my
brother;
and fulfil to my comrade even
though he requite me not with a
tenth ,
and think little of much if it be for
my guest;
and whelm my companion with my
kindness ;
and put my talk fellow in the place

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of my prince;
and hold my intimate to be as my
chief;
and commit my gifts to my
acquaintance;
and confer my comforts on my
associate;
and soften my speech to him that
hates me ;
and continue to ask after him that
disregards me;
and am pleased with but the crumbs
of my due;
and am content with but the least
portion of my reward;
and complain not of wrong even
when I am wronged;
and revenge not, even though a

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viper sting me.

وأفْضَلُ الشَّفِيقِ. عَلَى الشَّفِيقِ.
وَأَفِي لِلْعَشِيرِ.
وَإِنْ لَمْ يُكَافِئْ بِالْعَشِيرِ.
وَأَسْتَقِلَّ الْجَزِيلَ. لِلنَّزِيلِ.

وَأَغْمُرُ الزَّمِيلَ. بِالْجَمِيلِ.
وَأُنْزِلُ سَمِيرِي. مَنْزِلَةَ أَمِيرِي.
وَأُجِلُّ أُنَيْسِي. مَحَلَّ رَأَيْسِي.
وَأُودِعُ مَعَارِفِي. عَوَارِفِي.
وَأُولِي مُرَافِقِي. مُرَافِقِي.
وَأُلِينُ مَقَالِي. لِلْقَالِي.

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وَأُدِيمُ تَسَالِي. عَنْ السَّالِي.
وَأَرْضِي مِنَ الْوَفَاءِ. بِاللَّفَاءِ.
وَأَقْنَعُ مِنَ الْجَزَاءِ.
بِأَقْلِ الْأَجْزَاءِ.
وَلَا أَتَظَلَّمُ. حِينَ أُظْلَمُ.
وَلَا أَنْقَمُ.
وَلَوْ لَدَغَنِي الْأَرْقَمُ.

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Then said his companion to him,
Alas ! my boy, only he ho clings
should be clung to ;
only he who is valuable should be
prized.
As for me I give only to him who will
requite ; I distinguish not the
insolent by my regard ;nor will I be
of pure affection to one who refuses
me fair dealing ;
nor treat as a brother one who
would undo my tethering rope; nor
aid one who would baulk my hopes
nor care for one who would cut my
cords; nor be courteous to him who

ignores my value ;
nor give my leading rope to one who
breaks my covenant; nor be free of
my love to my adversaries ; nor lay
aside my menace to the hostile;
nor plant my benefits on the land of
my enemies; nor be willing to impart
to him who rejoices at my ills;
or show my regard to him who will
exult at my death
nor favour with my gifts any but my
friends; nor call to the curing of my
sickness any but those who love
me; nor confer my friendship on him
who will not stop my breach; nor
make my purpose sincere to him
who wishes my decease

فقال له صاحبه: ويك يا بُنيّ إنّما
يُضَنُّ بالضعفين. ويُنافَسُ في الثّمين.
لكنّ أنا لا آتي. غيرَ المُؤاتي. ولا أَسِمُ
العاتي. بمُراعاتي.
ولا أَصافي. مَنْ يَأبى إِنْصافي. ولا
أُواخي. مَنْ يُلْغِي الأواخي.
ولا أُمالي. مَنْ يُخَيِّبُ آمالي.
ولا أبالي بِمَنْ صَرَمَ حِبالي. ولا
أداري. مَنْ جَهِلَ مِقداري.
ولا أُعطي زِمامي. مَنْ يُخْفِرُ زِمامي.
ولا أَبْذُلُ وِدادِي. لأُضْداي.
ولا أَدْعُ إِيْعادي. لِلْمُعادي. ولا أَغْرِشُ
الأِيادي. في أرضِ الأعادي.

ولا أَسْمَحُ بِمُواساتي. لِمَنْ يَفْرَحُ
بِمَسْءاتي. ولا أرى التَّفاتي. الى مَنْ
يَشْمَتُ بَوَفاتي. ولا أُحْصِ بِحِبائي.
إِلا أَحْبائي. ولا أَسْتَطِبُّ لِدائي. غَيْرَ
أَوْدائي. ولا أَمْلِكُ خُلْتي. مَنْ لا يَسُدُّ
خُلْتي. ولا أَصْفِي نِيّتي. لِمَنْ يَتَمَيّئُ
مِنِّي.

< The assembly of al... :

nor be earnest in prayer for him
who will not fill my wallet; nor pour
out my praise on him who empties
my jar.

For who has adjudged that I should
be lavish and thou shouldest hoard,
that I should be soft and thou rough,
that I should melt and thou freeze,
that I should blaze and thou
smoulder ?

No, by Allah, but let us balance in
speech as coin,
and match in deed as sandals.
That each to each we may be safe
from fraud and free from hatred.
For else, why should I give thee full
water and thou stint me why should
I bear with thee and thou contemn
me?

why should I gain for thee and thou
wound me?

why should I advance to thee and
thou repel me?

For how should fair dealing be
attracted by injury ?

how can the sun rise clear with
cloud ?

And when did love follow docilely

after wrong ?
and what man of honour consents
to a state of abasement ? For
excellently said thy father :

< مقامات الحريري :

ولا أَخْلِصْ دُعَائِي. لَمَنْ لَا يُفْعِمُ

وِعَائِي.
ولا أَفْرِغْ ثَنَائِي. عَلَى مَنْ يَفْرِغُ
إِنَائِي.

وَمَنْ حَكَمَ بَأَنْ أَبْذَلَ وَتَحْزَنَ.
وَأَلَيْنَ وَتَحْشَنَ.
وَأَذُوبَ وَتَجْمَدَ.
وَأَذُكُو وَتَحْمَدَ؟
لَا وَاللَّهِ بَلْ نَتَوَارَنُ فِي الْمَقَالِ.
وَزُنَ الْمِثْقَالِ.
وَنَتَحَادَى فِي الْفَعَالِ. حَذُو النَّعَالِ.
حَتَّى نَأَنَّ التَّغَابُنَ.

وَنُكْفَى التَّضَاغُنَ.
وإِلَّا فَلِمَ أَعْلَكَ وَتُعَلَّنِي.
وَأَقْلَكَ وَتَسْتَقْلُنِي.
وَأَجْتَرِخَ لَكَ وَتَجَرِّحُنِي.
وَأَسْرَحَ إِلَيْكَ وَتُسَرِّحُنِي؟
وَكَيْفَ يُجْتَلَبُ إِنْصَافَ بَضِيمِ.
وَأَتَى تَشْرِيقُ شَمْسٍ مَعَ غَيْمِ؟
وَمَتَى أَصْحَبَ وَدَّ بَعْسِفِ.
وَأَيَّ حَزٍّ رَضِيَ بِخَطَةِ خَسْفِ؟
وَلِلَّهِ أَبُوكَ حَيْثُ يَقُولُ:

< The assembly of al... :

Whoso attaches his affection to me,
I repay him as one who builds on his
foundation

And I mete to a friend as he metes
to me, according to the fullness of
his meting or its defect,
I make him not a loser for the worst
of men is he whose today falls short
of his yesterday.

Whoever seeks fruit of me gets only
the fruit of his own planting.
I seek not to defraud, but I will not
come off with the bargain of one

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who is weak in his reason.
I hold not truth binding on me
towards a man who holds it not
binding on himself. There may be
some one insincere in love who
fancies that I am true in my
friendship for him, while he is false;
And knows not in his ignorance that
I pay my creditor his debt after its
kind.

Sunder, with the sundering of hate,
from one who would make thee a
fool, and hold him as one entombed
in his grave. And towards him in
whos intercourse there is aught
doubtful put on the garb of one who
shrinks from his intimacy.

And hope not for affection from any

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who sees that thou art in want of his
money.

< مقامات الحريري :

جَزَيْتُ مَنْ أَعْلَقَ بِي وَدَّهَ ... جَزَاءَ

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مَنْ يَبْنِي عَلَى أُسِّهِ
وَكِلْتُ لِلْخَلِّ كَمَا كَالَ لِي ...
عَلَى وَفَاءِ الْكَيْلِ أَوْ بَخْسِهِ
وَلَمْ أُخَسِّرْهُ وَشَرُّ الْوَرَى ...
مَنْ يَوْمُهُ أَخْسَرُ مِنْ أَمْسِهِ
وَكُلُّ مَنْ يَطْلُبُ عِنْدِي جَنَى ...
فَمَا لَهُ إِلَّا جَنَى غَرْسِهِ
لَا أَبْتَغِي الْغَبْنَ وَلَا أَنْتَنِي ..
بِصَفْقَةِ الْمُغْبُونِ فِي حِسِّهِ
وَلَسْتُ بِالْمَوْجِبِ حَقًّا لِمَنْ ...
لَا يَوْجِبُ الْحَقُّ عَلَى نَفْسِهِ
وَرُبَّ مَذَاقِ الْهَوَى خَالِنِي ...

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أُضِدِّقُهُ الْوُدَّ عَلَى لَبْسِهِ
وَمَا دَرَى مِنْ جَهْلِهِ أَنَّنِي ...
أَقْضِي غَرِيمِي الدَّيْنَ مِنْ جِنْسِهِ
فَاهْجُرْ مَنْ اسْتَفْبَاكَ هَجَرَ الْقَلَى
... وَهَبْهُ كَالْمَلْحُودِ فِي رُمْسِهِ
وَالْبَسْ لِمَنْ فِي وَضْلِهِ لُبْسَةً ...
لِبَاسَ مَنْ يُزْغَبُ عَنْ أُنْسِهِ
وَلَا تَرْجُ الْوُدَّ مِمَّنْ يَرَى ...
أَنَّكَ مُحْتَاجٌ إِلَى فَلْسِهِ

Said Al Harith, son of Hammâm:
Now, when I had gathered what
passed between them, I longed to
know them in person.
And when the sun shone forth, and
robed the sky with light,
I went forth before the camels had
risen, and with an earliness beyond
the earliness of the crow,
And began to follow the direction of
that night voice, and to examine the
faces with a searching glance ,
Until I caught sight of Abû Zayd and
his son talking together, and upon

them were two worn mantles.
Then I knew that they were my two
talkers of the night,
the authors of my recitation.
So I approached them as one
enamoured of their refinement,
pitying their shabbiness .

And offered them a removal to my
lodging, and the disposal of my
much and my little ;
And began to tell abroad their worth
among the travellers, and to shake
for them the fruited branches;
Until they were whelmed with gifts,
and taken as friends.

قال الحارث بن همام: فلما وعيت
ما دارَ بينهما.

ثفتُ الى أن أعرفَ عيَتهما.
فلما لاح ابنُ ذُكاء. وألحفَ الجَوَّ
الضياءَ.
غدوتُ قبلَ استِقلالِ الرِّكابِ.
ولا اغتداءَ الغرابِ.
وجعلتُ أستقري صوبَ الصوتِ
الليليِّ.
وأتوسمُ الوجوهَ بالنَّظَرِ الجليِّ.
الى أن لمحتُ أبا زَيْدٍ وابنهُ
يتحدَّثان.
وعليهما بُردانِ رثانِ.
فعلِمتُ أنَّهما نجيا ليلتي. ومُعترَي

روايتي.
فَقَصَدْتُهما قَصْدَ كَلِفٍ بَدَمَاتِيهما.
راثٍ لَرِثَاتِيهما.
وأَبَحْتُهما التَّحَوُّلَ الى رَحلي.
والتَّحَكُّمَ في كُثْري وقُلي.
وطَفِقتُ أُسِيرَ بَيْنَ السَّيَّارةِ
فَضْلَهما. وأَهْزُ الأَعْوادِ المُثْمَرةِ
لَهما. الى أنْ غَمِرا بالنُّخْلانِ.
واثَّخِذا مِنَ الخُلَّانِ.

Now we were in a night camp,
whence we could discern the build
of the villages, and Spy the fres of
hospitality.

And when Abu Zayd saw that his
purse Was full, and his distress
removed, he said to me,

Truly my body is dirty, and my filth
has caked ,

Wilt thou permit me to go to a
village, and bathe, and fulfil this
urgent need ?

I said, If thou wilt; but quick return !"

He said, Thou shalt find me appear
again to thee, quicker than the
glancing of thine eye."

Then he coursed away, as courses
the good steed in the training

ground, and said to his son, Haste
haste

And We imagined not that he Was
deceiving, or seeking to escape, So
We stayed and watched for him as
men watch for the new moons of
feasts, and made search for him by
spies and scouts.

Until the sunlight Was weak with
age, and the wasted bank of the day
had nigh crumbled in.

Then, when the term of waiting had
been prolonged, and the sun
showed in faded garb

وَكُنَّا بِمَعْرَسٍ نَتَبَيَّنُ مِنْهُ بُنْيَانَ
الْقَرْىِ. وَنَتَنَوَّرُ نِيرَانَ الْقَرْىِ.

فَلَمَّا رَأَى أَبُو زَيْدٍ امْتِلَاءَ كَيْسِهِ.

وَانْجِلَاءَ بُوسِهِ.

قَالَ لِي: إِنَّ بَدَنِي قَدْ اتَّسَخَ.

وَدَرَنِي قَدْ رَسَخَ.

أَفْتَأْذَنْ لِي فِي قَضْدِ قَرْيَةٍ

لَأَسْتَحِمَّ. وَأَقْضِيَ هَذَا الْمُهَمَّ؟

فَقُلْتُ: إِذَا شِئْتَ فَالسَّرْعَةَ السَّرْعَةَ.

وَالرَّجْعَةَ الرَّجْعَةَ!

فَقَالَ: سَتَجِدُ مَطْلَعِي عَلَيْكَ. أَسْرَعَ

مِنْ ارْتِدَادِ طَرْفِكَ إِلَيْكَ.

ثُمَّ اسْتَنْنَ اسْتِنَانِ الْجَوَادِ فِي

الْمُضْمَارِ.

وَقَالَ لِابْنِهِ: بَدَارْ بَدَارًا!

وَلَمْ نَحُلْ أَنَّهُ غَرَّ.

وَطَلَبَ الْمَقَرَّ.

فَلَبِثْنَا نَرْقُبُهُ رَقَبَةَ الْأَغْيَادِ.

وَنَسْتَطْلِعُهُ بِالظَّلَائِعِ وَالرَّوَادِ.

إِلَى أَنْ هَرِمَ النَّهَارُ.

وَكَادَ جُرْفُ الْيَوْمِ يَنْهَارُ.

فَلَمَّا طَالَ أَمَدُ الْإِنْتَظَارِ.

وَلَا حَتَّ الشَّمْسُ فِي الْأَطْمَارِ.

< The assembly of al... :

I said to my companions,
"We have gone to the extreme in

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delay, and have been long in he
setting forth;

So that we have lost time, and it is
plain that the man was lying.
Now, therefore, prepare for the
journey, and turn not aside to the
greenness of dung heaps."

Then I rose to equip my camel and
lade for the departure ; and found
that Abu Zayd had written on the
pack saddle:

Oh thou, who wast to me an arm
and a helper, above all mankind
Reckon not that I have left thee
through impatience or ingratitude
For since I was born I have been of
those who " when they have eaten

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separate.

Said Al Harith : " Then I made the
company read the words of the
Koran that were on the pack saddle,
so that he who had blamed him
might exouse him.

And they admired his witticism, but
commended themselves from his
mischief.

Then we set forth, nor could we
learn whose company he had gotten
in our place.

< مقامات الحريري :

قُلْتُ لِأَصْحَابِي: قَدْ تَنَاهَيْنَا فِي
الْمُهْلَةِ. وَتَمَادَيْنَا فِي الرَّحْلَةِ.

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إِلَى أَنْ أَضْعُنَا الزَّمَانَ.
وَبَانَ أَنَّ الرَّجُلَ قَدْ مَانَ.
فَتَأَهَّبُوا لِلطَّعْنِ.
وَلَا تَلُوهَا عَلَى خُضْرَاءِ الدَّمَنِ.
وَنَهَضْتُ لِأَحْدِجِ رَاحِلَتِي.
وَأَتَحَقَّلُ لِرِحْلَتِي.
فَوَجَدْتُ أَبَا زَيْدٍ قَدْ كَتَبَ. عَلَى
الْقَتَبِ:

يَا مَنْ غَدَا لِي سَاعِدًا ...
وَمُسَاعِدًا دُونَ الْبَشَرِ
لَا تَحْسَبَنَّ أَنِّي نَائِي ...
ثُكَّ عَنْ مَلَالٍ أَوْ أَشْرٍ

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لَكُنِّي مَذْ لَمْ أَزَلْ ...
مَمَّنْ إِذَا طَعِمَ انْتَشَرُ

قَالَ: فَأَقْرَأْتُ الْجَمَاعَةَ الْقَتَبَ.
لِيَعْذِرَهُ مَنْ كَانَ عَتَبَ.
فَأَعْجَبُوا بِخُرَافَتِهِ.
وَتَعَوَّذُوا مِنْ آفَتِهِ.
ثُمَّ إِنَّا طَعْنَا.
وَلَمْ نَذَرِ مِنْ اعْتَاَصٍ عَنَّا.